

NORTH-WESTERN CHRISTIAN MAGAZINE.

HE THAT DOETH TRUTH COMETH TO THE LIGHT, THAT HIS DEEDS MAY BE MADE MANIFEST,
THAT THEY ARE OF GOD.—*Messiah.*

VOL. III.

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No. 1.

INTRODUCTORY.

In commencing a new volume, we feel that a laborious and responsible work is before us.

The position which is occupied by the *Magazine* is such, as has called down upon our head not only the maledictions of infidels and inebriates, and education-haters and slaveocrats, but to a very great extent it has deprived us of the sympathy and co-operation of those who profess to be the advocates of primitive Christianity, and the leaders in the "current reformation."

We do not, however, feel that we are alone in the great work we have undertaken, or that we go single-handed to the combat against the crying sins of the age, and the wickedness which abounds in high places. We rejoice in the assurance that while a portion of the time-serving and popularity-seeking clergy have used their influence against us, many of the excellent of the earth are with us. That in every part of the country there are brethren good and true, who are ready to aid us by their prayers, their influence, their counsels,

and their money; and some of them by their able contributions to our pages. Above all, we are encouraged and strengthened by the strong conviction that the God of heaven and earth, who looks upon sin and iniquity only with abhorrence, will guide us, and direct our feet, and uphold us, and bless our feeble efforts to bring about a "revival of primitive Christianity" among the professed "disciples of Christ."

While we shall carefully avoid all personal altercation with our cotemporaries, it is our fixed purpose to expose error, whether in theory or practice, wherever it makes its appearance. Our warfare is not against *men*, but against *measures*. We seek not to build up, or advance the interests of a party, but the great principles of *justice* and *righteousness*. We have no creed to defend, either written or *unwritten*, but in both our faith and practice desire to be governed by the "thus saith the Lord" of the Sacred Oracles.

The great cardinal points with which we started out, and by which in all our labors editorial it has been our aim to be governed, are well known to our

readers. We started without using a mask, and do not now design to wear one. We intend that in the ensuing numbers of this volume, each shall receive due consideration. Not, however, promising that each shall occupy an equal amount of space, for in our judgment, such a distribution of our columns would not, at this time, be the most advantageous.

The signs of the times indicate that in relation to the great sin of Oppression, designated in the *fourth* item of our platform, a *crisis* is at hand. The day has arrived when either slavery or liberty must of necessity assume the mastery. They cannot longer co-ordinately exist in our country. Not only politicians but *Christians* are, by the exigency of the times, imperiously demanded to take a position for or against this "hydra-headed monster." The Bible must be defended against the vile and slanderous imputation of being a pro-slavery document, or it will be shorn of its moral beauty, and forever be paralyzed in its legitimate work of regenerating our fallen race.

The most casual observer of passing events, must be satisfied that the spirit of the slaveocracy is "*aggressive*," and aims at universal dominion. Its purposes are written in the history of the past, in unmistakeable characters. The blood of peaceable and unoffending citizens shed on the prairies of Kansas; the brutal and murderous attack upon the liberty of speech, in the person of a Northern Senator; the shameful outrage committed against the individual rights of citizens, in the cruel persecution of a minister of the gospel, and one who stands identified with us in

the current reformation; together with innumerable acts of a similar character, all go to establish beyond the reasonable shadow of a doubt, the important and fearful fact, that however much we may flatter ourselves that we of the North have nothing to do with slavery, *it has and will continue to have something to do with us.*

We look upon the church as being guilty in this whole matter, and hence we shall labor to arouse church members, and especially our own brotherhood, to a just sense of their responsibilities in the sight of God. The church has had the power to exert a conservative influence upon our government by the "establishment of justice," and the suppression of national wickedness. "If the salt had not lost its saltiness," the body politic would have been properly seasoned, and our fair land would have been in truth the cradle of freedom, and an asylum for the oppressed of every land. Had all who have professed to be the followers of the Lord Messiah, both in their individual and congregational capacity, frowned down upon slavery and every species of oppression; if they had not connived at and apologized for slaveholding; if they had treated the slaveholder as they did the drunkard, the thief, the fornicator, or the murderer, a public sentiment would have been manufactured *outside of the Church*, which would have produced a *jubilee* throughout the length and breadth of our country. Long ere this the last fetter would have been broken, the last slave set free, and that heinous crime against God and man, which now tarnishes our national escutcheon, would

be among the things that were. And if ever this foul stain is peaceably wiped out, it will be through the direct and reflex influences of the Church of Christ.

The abolition of slavery is essential to the salvation of a large majority of both slaveholders and slaves. Its existence in our land forms the greatest hindrance to the proper presentation of the gospel of God. In most instances the slave cannot be reached at all, and where he can, he is not permitted to live out its requirements. The slaveholder will not receive it, until it is so adulterated as to cease being the "power of God unto salvation." It presents in many cases an insuperable barrier to the proper carrying out of the great commission of our risen Savior to his apostles and the church. It opposes itself to the greatest work in which human beings can be engaged, the conversion of the world.

Without, therefore, marking out in detail our future course of action, we wish to say most emphatically that we take the Bible as our infallible standard of *right* and *wrong*; and the elevation of the whole family of man in *time*, and their salvation in *eternity*, is our object. We do not, as has been slanderously reported of us, advocate a division of the church, but rather that the only obstacle in the way of a real and scriptural union of the disciples of Christ, may be taken out of the way. We would in conclusion invite the philanthropist and the christian of every name, and tongue, and kindred, to come to the rescue, and give their influence on the side of humanity and God.

J. B.

"Heart Religion."

The world is full of religionists, but unfortunately for suffering humanity most of the religion of our day is theoretical, or what is sometimes called "head religion." Men wax warm in the defence of an opinion, and will make considerable sacrifices to establish their own views of orthodoxy. But the religion of the New Testament is emphatically a "heart religion." It is a religion which lays hold of the affections, and causes its possessor to make a personal sacrifice in behalf of suffering humanity. It teaches him to love the Lord his God with all his faculties, and his neighbor as himself. "Head religion" may do very well for those who are seeking worldly popularity, but if you desire something that will afford consolation in a dying hour, you must have "heart religion."

One of the most beautiful exhibitions of that religion which takes hold of the affections and leads to correct action, was lately witnessed in Mr. BEECHER'S congregation in Brooklyn. It is just the kind of religion our blessed Savior would approve if he was now on earth. The following account of a scene as it occurred, cannot fail to interest all our readers.

J. B.

"At the conclusion of the sermon yesterday morning, the Rev. Henry Ward Beecher announced to his congregation that he was about to perform an action of a most extraordinary nature, which he would preface by reading a portion of the 12th chapter of Matthew. He accordingly read the 10th, 11th, and 12th verses of that chapter, after which he proceeded to give a sketch of the later history of a slave girl, Sarah by name, an appeal in whose behalf he had lately received. She was, he said,

the daughter of a Southern planter, acknowledged by himself as his own offspring, and reared in his own family, until his other daughters growing up had treated her so cruelly that she attempted to escape. She was captured and taken back to her paternal master, who made immediate preparations to sell her to the Extreme South, refusing to dispose of her to any one who would permit her to remain in the neighborhood. Many persons in the vicinity, knowing her to be a most faithful, efficient, and therefore valuable piece of property, were anxious to purchase her, but the owner utterly refused to sell to them, his object being to have her removed to so great a distance that her near relation to the others of his children could occasion them no further mortification. She was, accordingly, sold to a Southern man, who held her at \$1,500—but who finally consented to part with her for \$1,200. A slaveholder in Washington, pitying the girl, bought her for the latter sum, immediately, however, setting on foot a subscription to enable her to purchase her freedom, he contributing \$100, another man, also a slaveholder, gave \$100, and \$700 were finally obtained. "At this junction," said Mr. Beecher, "I received a letter asking if *we* could do anything toward making up the rest of the money," to which I replied, that I would promise nothing unless we could see her here.

The reverend gentleman here stepped from his desk, and with an encouraging "Come up, Sarah," he led upon the platform a young, intelligent looking mulatto girl, whom he presented to the crowded audience as the slave girl in question.

She is apparently about twenty-three years of age, probably three-quarters white, of very pleasing and modest appearance. Mr. Beecher seated her in a chair by his side, while he continued his remarks. She was here, he said, on her parole of honor. She had pro-

mised to go back, and she must return, either with or without the five hundred dollars which were yet necessary to make her a free woman. A collection would be taken up, and the result would show their verdict.

By this time there was hardly a dry eye in the whole immense congregation of nearly 3,000 people. Men wept, and women sobbed—not shamefacedly, but openly and without any attempt at concealment. All seemed to be touched to the very heart. The like scene has never been witnessed in the world. In a Christian land, on the Christian Sabbath, in the pulpit of a Christian church, by the lips of a Christian minister, a trembling, shrinking woman begged from a Christian people money to save herself from a life of slavery and compulsory prostitution.

One gentleman here rose and announced that the money should be forthcoming to make her free, and that if necessary he would be personally responsible for the entire amount. This announcement was received with hearty and long continued applause, the audience being no longer able to restrain their feelings, and Mr. Beecher expressing his approval of the jubilant demonstration. Sarah, the slave girl, had up to this time, preserved a tolerable composure, but when the certainty was declared that she should not go back to a life of slavery, she buried her face in her handkerchief and wept aloud. As the collectors passed among the audience, the plates were actually heaped up with tokens of substantial sympathy, one lady even took the jewelry from her person and cast into the fund. The amount collected on the spot was \$784, which, besides completing the sum necessary for the purchase of Sarah, will also rescue her child, a boy of four years, who is now in bondage.—*N. Y. Tribune, 1st ult.*

It is more blessed to give, than to receive.

A Preacher Tarred and Feathered!

The following narrative of the sufferings of Elder PARDEE BUTLER, will be read with interest by every one who is watching the "aggressions" of the slaveocratic power. We are not personally acquainted with Bro. Butler; but we have advices from the most unquestionable source, authorizing us to say that he is a "worthy brother" and an efficient proclaimer of the ancient gospel. A minister of the gospel tarred and feathered, for saying he intended to vote to make Kansas a free State! And yet our preachers tell their brethren that we have nothing to do with slavery! The most ominous feature connected with the whole affair is, that the *Christian Age* nor any of the *sixteen* exchanges which it publishes as belonging to the same denomination with Bro. Butler, have yet said one word on the subject. They have all tacitly assented to one of the most shameful outrages ever committed in a civilized land, and that, too, upon a worthy brother and a minister of the gospel. Has slavery nothing to do with the North? We forbear further comment, as the quotations speak for themselves.

J. B.

"One year ago I came to Kansas and bought a claim on Stranger Creek, Atchison county. On the 17th of August, the Border Ruffians of the town of Atchison sent me down the Missouri river on a raft. We parted under a mutual pledge—I, that if my life was spared, would come back to Atchison, and they, that if I did come back they would hang me. Faithful to my promise, in November last, I returned to Kansas with my family, visited Atchison in open day, announced myself on

hand, and returned without molestation. Kansas being yet sparsely settled, and having few meeting houses, it was determined that Mrs. Butler should live on our claim with her brother and her brother's wife, while I should return to Illinois and resume my labors as a preacher. * * *

April 30th, I returned to Kansas, and crossed the Missouri to Atchison. I spoke to no one in town, save with two merchants of the place, with whom I have had business transactions since my first arrival in the Territory. Having remained only a few moments, I went to my buggy to resume my journey, when I was assailed by Kelly, co-editor of the *Squatter Sovereign*, and others—was dragged into a grocery, and there surrounded by a company of South Carolinians, who are reported to have been sent out by a Southern Emigrant Aid Society. In this last mob, I noticed only two who were citizens of Atchison, or engaged in the former mob. It is not reported that these emigrants from the Palmetto State seek out a claim and make for themselves a home, neither do they enter into any legitimate business. They very expressively describe themselves as having "*come out to see Kansas through.*" They yelled, "Kill him!" "Kill him!" "Hang the d—d abolitionist!" One of their number bustled up to me and demanded: "Have you a revolver?" I replied, "No." He handed me a weapon, saying, "There, take that, and stand off ten steps, and d—n you I will blow you through in an instant." I replied, "I have no use for your weapon." I afterwards heard them congratulating themselves in reference to this, that they had been honorable with me. The fellow was furious, but his companions dissuaded him from shooting me, saying, they were going to hang me.

* * * They pinioned my arms behind me, obtained a rope, but were interrupted by the entrance of a stran-

ger—a gentleman from Missouri—since ascertained to be General Tutts, a lawyer of Buchanan county. He said, "My friends, hear me. I am an old man, and it is right you should hear me. I was born in Virginia, and have lived many years in Missouri. I am a slaveholder and desire Kansas to be made a slave State, if it can be done by honorable means. But you will destroy the cause you are seeking to build up. You have taken this man, who was peaceably passing through your streets and along the public highway, and doing no person any harm. We profess to be *law* and *order* men, and should be the last to commit violence. If this man has violated the law, let him be punished according to law; but for the sake of Missouri—for the sake of Kansas—for the sake of the pro-slavery cause, do not act in this way."

They dragged me into another grocery, and appointed a moderator. Kelly told his story. I rose to my feet, and calmly, and in respectful language, began to tell mine. I was repeatedly jerked to my seat, and so roughly handled that I was compelled to desist. My friend from Missouri again earnestly besought them to set me at liberty. Kelly turned short on him and said, "Do you belong to Kansas?" He replied, "No, but I expect to live here in Atchison next fall, and in this matter the interests of Missouri and Kansas are identical." Mr. Lamb, a lawyer in Atchison, and Mr. Samuel Dickson, a merchant of the same place, both pro-slavery men, also united with Gen. Tutts in pleading that I might be set at liberty. While these gentlemen were thus speaking, I heard my keepers mutter, "D—n you, if you don't hush up, we'll tar and feather you." But when Kelly began to see how matters stood, he came forward and said, "he did not take Butler to have him hung, only tarred and feathered." Yet in the other grocery, he had said to the

mob they "*should do as they pleased!*" He dared not to take the responsibility of taking my life, but when these unfortunate men, whose one-idea-ism on the subject of slavery, and southern rights, has become insanity; when these irresponsible South Carolinians, sent out to be bull dogs and blood-hounds for Atchison and Stringfellow; when they could be used as tools to take my life, he was ready to do it!

Our gunpowder moderator cut the discussion short by saying, "It is moved that Butler be tarred and feathered, and receive thirty-nine lashes." A majority said "Aye," though a number of voices said "No." The moderator said, "The affirmative has it. Butler has to be tarred and feathered and whipped." I began to speculate how that sort of thing would work as far North as the latitude of Kansas. There was a good deal of whispering about the house. I saw dark, threatening, and ominous looks in the crowd. The moderator again came forward, and in an altered voice said, "*It is moved that the last part of the sentence be rescinded.*" It was rescinded. I was given into the hands of my South Carolina overseers to be tarred and feathered. They muttered and growled at this issue of the matter. "Be d—d," said they, "if we had known it would have come out this way, we would have let ——— shoot Butler at the first. He would have done it quicker than a flash." One little sharp visaged, dark featured, black eyed South Carolinian, as smart as a cricket, and who seemed to be the leader of the gang, was particularly displeased. "D—n me," said he, "if I am come all the way from South Carolina, and have spent so much money, to do things up in such milk and water style as this."

They stripped me naked to the waist, covered my body with tar, and then, for the want of feathers, applied cotton wool. Having appointed a committee of seven to *certainly* hang me the next

time I came to Atchison, they tossed my clothes into my buggy, put me therein, accompanied me to the suburbs of the town, and sent me naked out upon the prairie. I adjusted my attire about me as best I could, and hastened to rejoin my wife and little ones on the banks of the Stranger Creek. It was rather a sorrowful meeting after so long a parting, still we were very thankful that, under a good Providence, it had fared no worse with us all.

The first mob that sent me down the river, (always excepting Robert S. Kelly,) were courteous gentlemen compared with this last one. When I was towed out into the middle of the stream, I do not remember to have heard a word spoken by the men on shore. Their demeanor indicated that they felt themselves performing a painful duty, though, perhaps, a necessary one. This last mob, when they left me on the borders of the town, screeched and yelled like a party of New Zealand cannibals. The first mob did not attempt to abridge my rights of speech in reply to all the hard and bitter things they said against me. They patiently heard me to the end. For this I felt to thank them—from my very heart I did thank them. But these men that have come to introduce into Kansas that order of things that now obtains in South Carolina, savagely gagged me into silence by rapping my face, choking me, pulling my beard, jerking me violently to my seat, and calling out, "D—n you, hold your tongue." All this was done while my arms were pinioned behind my back.

Many will ask now, as they have asked already, what is the true and proper cause of all these troubles, which I have had in Atchison? I have told the world already. I can only repeat my own words. I have said, "The very head and front of my offending hath this extent—no more:" I had spoken among my neighbors favorably to making Kansas a free State, and

said in the office of the Squatter Sovereign, "I am a free-soiler, and intend to vote for Kansas to be a free State." It is true that Kelly, by an after-thought, has added two new counts to his bill of indictment against me. The first is, that I went about the town of Atchison last August talking abolitionism—(I have not the honor of being an abolitionist;) and second, that I spoke somehow or other improperly in the presence of slaves. All this is not only utterly false, but the charges are *ex post facto*, for not a word was said of this the day they put me on the raft. The New York Tribune publishes me as a Methodist preacher, that was put on a raft for preaching abolitionism. I am a member of the denomination known as Disciples, (Campbellites,) and have never alluded to the subject by *preaching*. I published a narrative of the whole affair in the Missouri Democrat, not one word of which has ever been denied, to the best of my knowledge, except this: I had heard that Kelly "was born in Massachusetts." He says, he was not born in Massachusetts—that he was born in Virginia. Robert S. Kelly, co-editor of the Squatter Sovereign, and *government printer*, shall be born just where he pleases.

Still it will be regarded as mysterious and incredible, that a man should receive such treatment, for uttering such words as I report myself to have uttered. The matter is plain enough, when the facts are understood. Prior to August 16, 1855, there was, properly speaking, no free-soil party organized in Atchison county—perhaps not in the whole territory of Kansas. Free-soilers did not know their own strength, and all were disposed to be prudent—some were timid. Here in Atchison county, we were determined that if the Border Ruffians were resolved to drive matters to a bloody issue, the responsibility of doing so should rest wholly with themselves. There are many free-soilers in this county—brave men, who

have no conscientious scruples to hinder them from arming themselves, and preparing to repel force with force. The Border Ruffians sought, by a system of terrorism, so to intimidate free-soilers, as to prevent them from organizing a free-soil party, or even discussing the subject of freedom and slavery in Kansas. They carried this to such an extent of outrageous violence, that it came to be currently reported that it was as much as a man's life was worth, in the town of Atchison, to say, "I am a Free Soiler." We deprecated violence, and wished a peaceful discussion of the subject. It was therefore most fitting, that a man whose profession forbade him to go armed, should put to the test of actual experiment in the town of Atchison, whether an American citizen, of blameless life, could be permitted to enjoy the right of free speech—the privilege of expressing views favorable to making Kansas a free State—such views being uttered without any thing of angry, abusive, or insulting language. It was for this purpose the above words were spoken, and which have been the cause of all my troubles in Atchison."

The Dancing Mania.

One of the most popular and fascinating vices of the day is dancing. It pervades every grade of society, and flourishes alike in the city and the country. It is not, as formerly, confined to the young, but those in the meridian of life, heads of families, and even mothers with their innocent babes, are sometimes found among the giddy throng.

Our purpose in calling attention to the subject, is not to question the right which people of the world have to *dance*, or to institute an investigation touching its merits or demerits, when

put in contrast with other vain and frivolous amusements. We simply wish to enquire what is the duty of *Christians* in this matter. That they should abstain from actual participation in the dissipating exercises of the ball room, is a proposition so self-evident as not to admit of debate. But is the Christian's merely a negative duty? Has the professed disciple of Christ discharged the obligation due to God, the Church, and the world, by staying away from places where dancing forms all or a portion of the amusement? We think not. The manifest duty of every one desirous to promote public morality, is to use every laudable means for the suppression of it, as well as every other vice.

What Christians cannot do in their own persons, they cannot consistently encourage in others. If it is wrong for them to dance, can it be right to allow their children and those under their control to do so? Christians are the salt of the world, and the light which is to illuminate its benighted inhabitants, and they have it in their power to mould a correct public sentiment on the subject of dancing, as well as every other evil.

Let all professors of religion set their faces against this sin, as they do against others of which it is but a too sure stepping-stone, and it would soon lose its respectability. But when Church members go to "pic-nics," and kindred places where dancing is a part of the bill of fare for the pleasure-seeking; when instead of bringing them up in the fear and admonition of the Lord, Christian parents send their children to dancing school; when minis-

ters of the gospel have their daughters instructed in the fashionable "waltzes" of the day, and the performance upon the piano of "marches" and "quick-steps," it is not wonderful that the young and thoughtless, and those opposed to the morality of Christianity, should hold up their heads in vindication of this demoralizing custom.

Who would be found in a ball room, when the Lord comes? Who would in humble prayer call on God for his blessing, before engaging in the mazy dance? Which of the relations of life does a knowledge of dancing enable its votaries better to perform? The only answer that can be given to these interrogatories, should forever decide the course of every Christian and well wisher of society, relative to this subject.

J. B.

Bible Vindicated.—No. 3.

DAVENPORT, IOWA.

BRO. BOGGS: In the prophetic writings we find slavery—slavery proper. The Jews were not pleased with their law of servitude. The jubilees! yes! the jubilees! what a trouble. The years of release came round so quickly, when every Hebrew servant, by the law of his God, was at once free from indebtedness and from his master. What a trouble now! who shall do the work? Must we, our sons and our daughters? We are unaccustomed to labor. Meanwhile we must do the best we can, and supply the place of these freed-ones as soon as possible. But there was yet another trouble about these times when the servant was free; the master was not free, but was debtor to the freed servant. "And when thou sendest him out free from thee, thou shalt not let him go away empty. Thou shalt furnish him liberally out of thy

flock, and out of thy floor, and out of thy wine-press, of that wherewith the Lord thy God hath blessed thee, thou shalt give unto him." Deut. xv., 13 and 14. The year of the "release" was the cause of all this trouble. And as in other cases, when justice and equity are demanded at the hand of the unrighteous, they will rebel. "At the end of seven years, let ye go every man his brother a Hebrew which hath been sold unto thee; and when he hath served thee six years, thou shalt let him go free from thee; but your fathers hearkened not unto me, neither inclined their ear. And ye were now turned and had done right in my sight in proclaiming liberty, every man to his neighbor; and ye had made a covenant before me in the house which is called by my name: But ye turned and polluted my name, and caused every man his servant, and every man his hand-maid whom he had set at liberty at their pleasure, to return and brought them into subjection, to be unto you for servants and for handmaids." Jer. xxxiv., 14, 15, and 16. This was slavery *right out*. The year of release come—it passed—but they held on to their slaves. Their fathers had done so before them. The Jews abused their liberty, their legal privileges, and from *servant*-holders they became *slave*-holders, and *slave-catchers*. They rebelled against the law of the Lord, and were a law unto themselves. If they treated their own poor brethren in this way, is it probable that they would treat the heathen bond-servant better? If they disregarded the jubilee in the one case, they surely would in the other. If their cupidity would contravene a law favorable to their own brethren, they could without any *qualms* of conscience, desecrate the *fiftieth* year jubilee, and sink their pro-slavery fangs yet deeper into the bosom of the heathen bond-man. Such was the state of affairs in the days of Jeremiah, and had been long before his time.

But the reader will ask, how came they at this time to let their servants go free? If he will read the xxxiv. chapter of Jeremiah from the eighth verse, he will find it was the result of an *anti-slavery convention*, as reported by that prophet. Zedekiah called this meeting. It was held in the temple. "The princes of Judah and the princes of Jerusalem, the eunuchs, and the priests, and all the people of the land," were in attendance. This was a *national* convention. They entered into solemn covenant before the Lord, that they would let their servants go free. To ratify this covenant, and make the obligation binding, they "cut the calf in twain and passed between the parts thereof." Every thing was calculated to make the occasion solemn and impressive. The convention was called by royal authority. "This is the word that came unto Jeremiah from the Lord, after that the king Zedekiah had made a covenant with all the people, which were at Jerusalem, to proclaim liberty unto them." The king required a pledge from the people, that they would liberate their servants now by them degraded to the condition of slaves. They made the promise, and with the most solemn formalities ratified this covenant, and the sincerity of their intentions. The present condition of the nation would wake them up to a sense of their guilt.

Eight years before this the king of Babylon had besieged Jerusalem, "And took the king of Judah and with him ten thousand captives, including the princes, the men of valor, the best of the crafts-men, and all that were strong and apt for war:" see 2 Kings, ch. 24. This was an interesting anti-slavery meeting. It was an exciting time. It was a popular movement. Zedekiah was the prime mover. The "princes" and "priests," with the "people," went for immediate emancipation. "Then they obeyed and let them go;" verse 10. "But afterwards they turned

and caused the servants, and the handmaids whom they had let go free to return, and brought them unto subjection;" verse 11. "And ye were now turned and had done right in my sight, in proclaiming liberty every man to his neighbor." "But ye turned and polluted my name, and caused every man his servant to return and brought them into subjection." "Therefore thus saith the Lord, ye have not hearkened unto me in proclaiming liberty, every one to his brother, and every man to his neighbor; behold I proclaim a liberty for you, saith the Lord, to the sword, to the pestilence, and to the famine." "And Zedekiah king of Judah and his princes, will I give into the hands of their enemies." "Behold I will command, saith the Lord, and cause them (the Chaldeans) to return to this city, and they shall fight against it and take it," &c. In less than three years this prophetic *threat was executed*. The king and the whole *posse* of slaveholders, were slaves to Nebuchadnezzar king of Babylon. He "returned" with his army in the ninth year of Zedekiah, besieged the city two years, until the "famine prevailed in the city and there was no bread for the people in the land." The city was broken up. The king and all the men of war fled by night. The victors "pursued," overtook the fugitive army and king on the plains of Jericho, "slew the sons of Zedekiah before his eyes," then they "put out his eyes," and the captain of the guard carried all the people "away," save the "poor of the land." God liberated the slaves, and let the masters enjoy the sweets of slavery. "Behold I proclaim a liberty for you, saith the Lord"! How descriptive and how just this *irony*! What a precious liberty these slave-masters enjoyed in Babylon!

My thoughts now turn upon the unfortunate Zedekiah. Why visit him with such unmeasured severity? Did

he not convoke this great convention for the abolition of slavery in his kingdom? Did he not make a covenant with his people that they would liberate their slaves? Did he not require from them the usual confirmation to covenant engagements? Yes; he did all this. What more could he do? He was surely a good abolitionist in sentiment. He also spoke out against the evil, and took measures to suppress it. Ah! poor man! He *failed* in the important point. He did not *enforce* obedience to the covenant. This he had a right to do. Nay, it was his duty as the executive of the nation to enforce obedience to the law, and see that every Hebrew servant and all the bond servants were set at liberty when their time of servitude had expired. He knew his subjects were living in open violation of the law of the Lord. He saw the need of reform, but was wanting in firmness to bring it about. Therefore, instead of saying to masters this is the year of release; now let your servants go free and furnish them "liberally out of your flock and floor," &c., he adopted a *compromising* policy, and made a covenant with them, that they would obey God. And when they violated this covenant he winked at their iniquity, and suffered the servants to be recalled into perpetual and unconditional slavery.

To take sides with the *poor* against the *rich*, what a hazardous business! What havoc with popularity! Zedekiah was the *prototype* of many in our own times. They see the wrongfulness of slavery; they confess it; they will sometimes speak a hard word against it; and if by some popular movement slavery could be abolished, they would give their vote. "They are as much opposed to slavery as anybody, but;" yes! But, we must be careful *when* we talk about it, and *where* and before *whom*. The pulpit is not the right place, and in some college halls it is wholly inadmissible, if slaveholders

should be in attendance. Not to observe these rules, is to be reckless on the subject of good morals. This, however, may also involve the question of time and place. The time was and not long since, even in Ohio, when to advocate anti-slavery sentiments was considered so grossly immoral, that the preacher usually received his stipends in tar, feathers, and rotten eggs, when they could be had. But now the preacher is paid with a better and more desirable currency, for the advocacy of the same sentiments.

Morality and right on some questions are as variable as public sentiment. What may be regarded as strictly moral, north of a certain line, may not be so esteemed south of it. But time may even effect a change south as it has north, inasmuch as morality and righteousness on the subject are not *immutable*. The slave trade was both good and right until the last night of December, 1808; but on the morning of the first day of January, 1809, the same trade was piracy, man-stealing, a crime punished with death. There is as yet no settled standard of morality on this subject, outside of the Bible. The morality of that old book on the subject of slavery, is not current in some latitudes. But as long as it contains this solemn charge, "Cry aloud, spare not, lift up thy voice like a trumpet and show my people their transgressions, and the house of David their sins." "Is not this the fast (abstinence) that I have chosen? to loose the bands of wickedness, to undo the heavy burdens, and to let the oppressed go free, and that ye break every yoke?" it cannot in the sight of God be immoral to do what he has commanded.

But to return to the Jews. The clear and well defined law of Moses, with all its weighty sanctions, could not secure to servants their freedom at the appointed time. The nation conquered by a foreign despot, and the better part of the people in positive slavery in a

distant heathen city; the will of their own king, and their own convictions of duty and right, consummated and ratified in solemn covenant; their better sentiments getting the ascendancy over avarice; all could not break their hold upon their slaves. Conviction relaxed the iron sinew for a short time. The Lord said, "Ye had turned and had done right," but they soon repented for having "done right," and pursued the emancipated, the glad hearted, and by violence brought them again into bondage. Neither gold nor silver, nor any thing under heaven, is held with a firmer grasp than the poor slave. The pleadings of suffering humanity, the interests of humanity, the honor of humanity, the good of the State, the honor and interests of religion, the credit of the Bible, and the voice of God in it, are all unavailing. The master will hold on to his property in human flesh. So valuable, that a living writer once said, "None but God can own a man," but men aspire to be gods in more ways than one. For men to invade the divine prerogative, is not a new thing under the sun. To own God's image impressed upon humanity by himself, and to degrade that image to a chattel, is not regarded as any stretch of authority by many professed Christians.

So the Jews reasoned, and so they did; but God vindicated his own prerogative to ownership in man. For as soon as they departed from the law of servitude he had given them, and they became slave-owners, he required for their slaves an immediate emancipation. "Ye have not hearkened unto me, in proclaiming liberty." "Behold I proclaim unto you a liberty"! But we must also hear Isaiah and Nehemiah on this subject.

JONAS HARTZELL.

He that walketh with wise men shall be wise, but a companion of fools shall be destroyed.

For the North-Western Christian Magazine.

Conversation at Bro. M.'s.—No. 2.

S.—Good morning, brother M.

M.—Sir, good morning. You have been absent so long, I am afraid you have forgotten our former conversation.

S.—No, sir, I have not forgotten, and especially one remark you made at the close of our last conversation, which I think was unwarranted, and and hope this morning you will take it back.

M.—As a matter of course, if it is spurious, I will take it back; but let us hear what it is.

S.—At the close of our last interview you said I could take my choice; either oppose slavery or justify it. I had always thought I could let it alone, and yet neither justify or do any thing in its favor.

M.—Why, if it is your object merely to gain or retain popularity, your policy may be good; I will not contend with you about that. But rest assured that Jesus Christ introduced a very different rule. He might have been a popular man in Jerusalem, if he had ignored every thing that was wrong; but did *he do it*? No, he taught the doctrine they that are not for us are against us. The case of the old Baptist rebuking the king, is precisely in point. John, the harbinger of our Lord, was in favor with the king. It was a painful task for John to rebuke him. Well, it cost him his life, but it threw his influence against sin. Did not the Savior follow the same course, and did he not share the same fate? But what would have been the condition of the world at the present day, if the Savior had ignored all the evils of his day that were popular?

S.—Why surely it would have been bad enough. But did not Paul exhort the servant to be faithful to his master, "lest God and his doctrine be blasphemed"?

M.—Yes, he does; but as I hear that passage so frequently quoted by those who would justify slavery, I would like to know what the object is. I suppose it is to prove that slavery is right. If this is the object, it proves more; it not only proves it right, but necessary to the honor of God. But let us take another view of that matter. The Savior once said, "if you are smitten on one cheek, turn the other also." Now, what do we understand by this?

S.—Why of course he did not mean to recommend *smiting*, but was laying down a great principle, teaching his followers how to bear an injury without retaliation.

M.—Well said. Now in the light of your own remarks let me say, it was the servant patiently bearing an injury that was commendable, and not the oppression of the master. Paul said on another occasion, "Suffer yourselves to be defrauded, rather than to go to law before the ungodly;" but no one claims that Paul was recommending fraud. But I wish to invite your attention to one point that we have not yet considered. Suppose you go to the South, and converse with those who are so enraged with the North, that feel the most deeply interested in the extension of slavery, and ask them what they want us to do in reference to their peculiar institution.

S.—Well, I suppose they would say, and in fact they have said a thousand times, just mind your own business and let slavery alone; say nothing about it.

M.—The slaveholder then wishes you to say nothing, as the best policy he can invent to perpetuate that unholy traffic. You comply (as in fact you have) with his request. Will such a policy ever do it away, or abolish it? The truth is, my brother, you have adopted *the very plan* that the slaveholders think most favorable to their interests. They wish you to let it

alone, and you know it, and have concluded to do it. Now, sir, do you not see clearly that your influence is there? Slaveholders consider you their friend, and well they may. You are aiding them all you can, and doing just what they wish you to do. If it is office or honor from the South that you want, I think your prospect is very good; but my dear sir, let me say, you are paying too great a price for either or both of them.

S.—It is neither office nor the honor of men that I seek. I had always thought that a neutral ground was the safest for me, and the most inoffensive.

M.—Inoffensiveness is very lovely in some cases; but in opposing sin the Savior himself would offend; promptly oppose when he knew it would offend. But there is another point yet to which I want to invite your attention. Some years since, in Iowa, there were a set of horse thieves arranged and co-operating together, and such were their secret arrangements, that few horses could be recovered if once stolen; they were run off to the next station, taken into other hands, and were indeed a great annoyance to the honest inhabitants. Now if you had been here, how would your policy have operated? Do you think that your neutrality would ever have broken up the lodge?

S.—Ah, your case is not a parallel one.

M.—And why not?

S.—Because a horse thief is an outlaw, and slavery is not, but made lawful by the State. Surely you are taking a low sight on our slaveholding brethren, when you compare them to horse thieves.

M.—Well, it may be that I am; but if I am, you can show me wherein. When the two evils are side by side, then we will be able to decide which is the greater of the two. The first question then is, (the Bible being the *rule*,) which is the worse of the two, to steal a horse or to steal a man?

S.—Why, to steal a man, of course. But what has that to do with the subject? You do not intend to intimate that slave owners are man stealers?

M.—Let us decide one question at a time, especially in grave and important matters. Why should you be surprised at me for introducing the idea of stealing men, when out of nearly four million of slaves, I do not suppose that there is *one* that is not stolen.

S.—Dear sir, you astonish me. Do you mean to say that they were all stolen?

M.—Yes, that's exactly what I mean to say.

S.—Why the slaves that are now here, were born here. I acknowledge their forefathers were stolen.

M.—Very well, that's all I wanted you to acknowledge. Now, sir, if "Levi," according to Paul, paid tithes in his forefather Abraham, generations before he was born, then may I not say that the slaves now in Kentucky *were stolen* in their forefathers. They are then stolen property. The next question is, who is implicated in cases of theft? Are not they that aid and co-operate, just as bad as the thief. In the case of the horse thieves in Iowa, one would steal a horse and sell him to his comrade; he would run him off and sell him to another of the gang, and so on, till he was out of reach. The last one of the gang aided the business just as much as the first. The law of our land copies from the Bible, in reference to stealing men from Africa; but after they are stolen and sold into eternal bondage, then the crime loses all its sinful features. Let them be sold once, and then Christians take hold of the traffic greedily. It is death to steal Africans; but what induces any one to do so? If there were no market for slaves, who would want to steal them? And again, if it were a blessing to poor negroes, why pass the sentence of death upon those engaged in the traffic? Therefore, let no man

touch that loathsome traffic, that does not wish to have the sentence due to a manstealer passed upon him; and the mark of faithfulness among Jewish prophets, was, their telling Israel of their sins. Go thou and do likewise.

J. MARTINDALE.

Internal Evidences of the Bible.—No. 2.

There are some things which need no proof to make them evident, and others which can never be made credible with any conceivable amount of testimony. That two and two make four, requires no argument to prove; but that two and one make four, can not be believed, if sworn to by all the mathematicians in the world.

The Bible does not attempt to *prove* that God made the world. It is only simply asserted as a historic fact, and when so asserted it may well challenge all contradiction. We see this world exists, and it must be self-evident that none but He whose days are eternal, could have erected this sublimely beautiful world of ours. Every thing we see or can investigate, is dependent—no self-existence in all the range of nature. Now as one thing depends upon another, throughout all the regions of material investigation, and no independent stand-point whence origination could commence, hence we are bound to infer that the great aggregate of nature took its origin from a source independent of all causes, and infinitely higher than itself.

Our English Bible very beautifully represents, that *God* made the world. A philosopher would have said, that it was made by the "*Omnipotent*," "*Self-existent*," and Eternal Jehovah. Now the theology of the Bible simply says, that God, i. e. the *good* Being, made it. Now it must be evident that if the Good Being is our creator, all his revelations must be *good*—must be of a benevolent character, in their operations upon human society.

It is utterly useless to argue with a

man who denies the necessity of a Divine revelation. It is one of those necessities which all must feel. To deny it is like denying the existence of hunger, or our need of social intercourse with mankind. Admit the necessity of a revelation and the Bible is proved, just as the existence of the world proves a creator. We believe that God made the world, not because he was the only being existing at that time, but because he is the only one who could create such a world as ours. So we believe the Bible, not because it is the only book in the world, but because it is the only one worthy of the *Good Being*, and because none but God could have made such a book. Now the only enemies the Christian religion has to fear, are those who represent the Bible as patronizing immorality.

A man once said in the presence of a popular preacher, "I can prove that the Bible sanctions slavery." "Don't you do it," said the preacher, "for the very moment you make that appear, I am an infidel." I thought, when I first heard this, that it was a hasty speech; but I am now convinced that it is philosophically correct. Infidelity consists not in denying the *existence* of God, but his *goodness*. The infidel frequently admits that the world had a creator, but denies that this creator was good enough to speak to his own offspring. So then any thing which impeaches the justice and goodness of God, dethrones the "*Good One*" in the heart of him who receives such slander against the God of the Bible, and in effect makes him an infidel. It would be as much infidelity to believe that the devil made the world, as it is to believe there is no creator at all. So, to confess that the Bible is a revelation from some powerful being, who sanctions and justifies oppression, and who hates the poor and weak, and who loves the oppressor and blood-stained victor,—such confession would be the worst kind of infidelity. It is

not impossible but that a bad being might have made a wicked revelation; but it is impossible that such being could have made a good one, or *vice versa*. Take from the Bible its elements of justice and goodness, and what is left to prove its divine origin? Take all goodness from the Bible, and you take away all evidence and all trace of its divine authority. If that book be destitute of *goodness*, it could not have come from the *Good Being*. To take this element from the Bible, is to make it impossible to trace this book to the fountain of every good and perfect gift. True belief consists not in believing the Bible to be a revelation, but that it is a revelation from God—the *Good One*.

There is a book in the world, the morality of which is too high to have originated from man. It is both too wise and too good to have been a work of human selfishness; therefore it must be the work of God. This is like the argument for the creation of the world. Man could not have made it, therefore it is the work of God. It is also like the proposition, two and two make four. God is good—his revelation is good. But to make the Bible of God's grace sustain slavery, is like trying to prove that two and one make four. God is no respecter of persons, and yet makes one man a slave and another a master? Impossible! God helps the *poor*, and will save the souls of the *needy*; and yet ordains that the rich man shall sell a girl for wine, and the needy for a pair of sandals. Can't be, gentlemen; this is like attempting to prove that one and two are four. Incompatibilities cannot be true, and the man who attempts to defend the Bible by defending slavery, is heaping ruin upon the cause he professes to honor and revere. "God deliver me from my friends," said a certain great man, "for my enemies I do not fear." From such friends to the Bible, may the good Lord deliver us. B. U. W.

For the North-Western Christian Magazine.

"None but God can own a Man."

"Whose image and superscription hath it?" They answer, "Cæsar's." "Render therefore unto Cæsar the things which be Cæsar's, and unto God the things which be God's."—LUKE XX. 24 and 25.

"Though the cattle upon a thousand hills," the untold riches of earth's deepest mines, the accumulated wealth of India's golden coffers, and all the floating treasures cradled by the mountain waves of broad blue ocean, are but a handful compared with the vastness of His possessions, yet he is careful to distinguish here between what he allows avaricious man to call *his* property and that which he calls his own; and nicely draws the line of demarcation, "Whose image and superscription hath it?" Upon this motley coin presented, proud Cæsar had caused to be inscribed his own imposing figure, and beneath it in rough bold characters was superscribed with a strange confidence, the reverential name of Cæsar. No sooner is this announced to the incarnate God, than he with honest greatness acknowledges the title valid, and thereby the property of man. But in this laconic reply we find a two-fold meaning. Encased within its ample folds, but not deep hidden, we find a drop of deadly poison to the last argument of human slavery, which is, that "*man may own property in man.*" That which bears the image and superscription of God, is God's, and man has *no* natural and can have no acquired title to it. That man does bear the image and superscription of God, none can deny; that American slaves are men, no rational man dare for one moment doubt. The image of God is the *mind* given to every one of Adam's posterity, of whatever clime or color. The superscriptions of God are those indelible traces impressed by the finger of the living and reigning Jehovah on the minds of all men. To fetter the image with iron chains, and efface the hand writing of Deity, is slavery, in-

human slavery. For earthly tyrants to have a right to kill the *whole* MAN by slow unmeasured inches, is to have "*property in man.*" That God has not given this right to any of his creatures, is evident from his own words, "Render unto God the things which bear the image of God;" as much as to say, "*Man is mine,*" render him unto me. Let the actual holders, the brutal propagators and ultra defenders of slavery know this and tremble, for the solemn edict has been pronounced by the voice of the living God, and "*his words shall not return void nor empty.*"

O. R. G.

An Example from Old Times.

The following incident in the life of Col. Houghton, of Hunterdon county, New Jersey, the grandfather of the late eminent Baptist minister, Rev. Spencer H. Cone, D. D., is interesting:

"It was in Hopewell Baptist meeting-house, where Conant Cone and Alice Houghton alike worshipped, and where they were immersed, that Joab Houghton received the first news of the battle of Lexington and the defeat of the Earl of Northumberland, the haughty descendant of the hero of Chevy-Chase, by the half-armed yeomanry of New England. Stilling the breathless messenger, he sat quietly through the service, and when they were ended passed out, and mounting the great stone block in front of the meeting-house, beckoned to the people to stop. Men and women paused to hear, curious to know what so unusual a sequel to the service of the day could mean. At the first word silence stern as death fell over all. The sabbath quiet of the hour and the place was deepened into a terrible solemnity. He told them all the story of the cowardly murder at Lexington by the Royal troops; the heroic vengeance following hard upon it; the retreat of Percy; the gathering of the children of the

Pilgrims round the beleaguered hills of Boston. Then pausing, and looking over the silent crowd, he said slowly: 'Men of New Jersey, the red-coats are murdering our brethren of New England! Who follows me to Boston? And every man of that audience stepped out into line, and answered 'I!' There was not a coward nor a traitor in Hopewell meeting-house that day."

The foregoing we cut from an exchange. It brings back to our minds with vividness the memory of other days. Around that "great stone block" we indulged in many a juvenile sport; within that "meeting-house" we were wont to sit, and listen to the teachings and exhortations of a father. There we first confessed our faith in a crucified Savior. There are deposited all that was mortal of a beloved mother and father. To us it is a dear and hallowed spot!

J. B.

For the North-Western Christian Magazine.

Bible Vindicated.—No. 4.

BRO. BOGGS: We will now hear Isaiah and Nehemiah, as intimated in our last. "Is not this the fast that I have chosen? To loose the bands of wickedness, to undo the heavy burdens and let the oppressed go free, and that ye break every yoke." "Then shall thy light break forth as the morning, and thy health shall spring forth speedily: and thy righteousness shall go before thee, the glory of the Lord shall be thy reward. Then shalt thou call, and the Lord will answer; thou shalt cry, and he shall say, Here am I. If thou take away from the midst of thee, the yoke, the putting forth of the finger and speaking vanity." Isaiah lviii. 6, 8, 9.

Between Jewish servitude, according to the law of Moses, and Jewish slavery, as reported by the prophets,

there is an irreconcilable difference. God allowed the former, but disallowed the latter. In their early history they had servants, but in their subsequent history they had slaves.

In the first period, say from Moses to Isaiah, there is no language in their records descriptive of slavery, and therefore no anti-slavery pleadings.

Can words be more descriptive of absolute slavery, than the above extract? "Let the oppressed go free!" This "oppression" was not simply an "oppression" of the helpless or the poor. The command is not to cease to oppress such, but to "*let the oppressed go free.*" Many of the oppressed are "free," were always "free," can leave their masters when they please, and when to their interest to do so. The fast God had chosen consisted—

1st. In "loosing the bands of wickedness;"

2d. "Undoing heavy burdens;"

3d. "Letting the oppressed go free," and to "break every yoke."

Here are three specific forms of wickedness to be abstained from, and how was this to be done? In the things commanded, we have the imperative words and the descriptive words. "Loose" in the first is imperative, "bands of wickedness" is descriptive. In the second, "undo" is imperative, "heavy burdens" descriptive. In the third, the words "oppressed" is the descriptive, and "let" "go free" the imperative. To do justice to the poor and dependent, God required the Jews to "undo" the "heavy burdens," but for another class of sufferers he required immediate emancipation. Pecuniary embarrassment of some kind subjected the one to the "heavy burdens" and an unlawful relation, the other to oppression, *therefore* the God of the oppressed does not say to the oppressor, "correct the abuses of this institution," leave off your oppression, "treat your slaves right," but "let" the "oppressed" by you deprived of freedom, "go

free," "and that ye break every yoke." "If thou take away from the midst of thee the yoke, the putting forth of the finger"—a sign of contempt. "Ah! you are a slave, you are of mean low birth, *you are a Nigger, fit only to be my slave,*" &c.

"The putting forth of the finger and speaking vanity," are concomitants of slavery. Before one man can enslave another, he must have contemptible views both of his person and his personal rights. These views are of easy subdivision between the slaveholder and his family, and lordly neighbors. They become more and more confirmed by possession, until the "finger" of scorn, and the most emphatic language of reproach, are, as matters of course, of every day occurrence. The respectful bow and address, are not more necessarily associated with other relations, than the "finger" of scorn and words of insult are with this. That God whose spirit directed the pen of the prophet Isaiah, prompted the utterance "let the oppressed go free, break every yoke;" "If thou take away from thy midst the yoke, the putting forth of the finger and speaking vanity;" "then shall thy light break forth as the morning;" "then shalt thou call and the Lord will answer it."

It is unmistakably certain, that the Jews in the days of Isaiah had become slaveholders. For, had they observed their law of servitude, they would not have been charged with "oppression," neither would that servitude have been represented under the strong figure of a "yoke," which God required them to "break," and let those whom they had compelled to bear that yoke "go free." The jubilees would have freed their servants at the appointed time, hence, there would have been no occasion for Isaiah's abolitionism. "Let the oppressed go free, and break every yoke." When you shall keep the fast the Lord has chosen, then shall your light break forth as the morning," &c.

They would not "break the yoke," they did not "put away the finger" of contempt, or, to drop the figure, they would not manumit their slaves as God commanded them, and their darkness became still darker, and their chastisements more severe. One hundred years after this faithful pleading to put away the yoke (slavery) from their "midst," their king and ten thousand of the best of their people, were carried down to Babylon, to the greatest slave market in the world. Soon after this calamity, Zedekiah made a covenant with the nation to let their slaves "go free." They did so, but afterwards brought them back again into bondage. Now the word of the Lord came to Jeremiah—"Therefore, thus saith the Lord: you have not hearkened unto me in proclaiming liberty," &c.; "behold I proclaim a liberty for you saith the Lord, to the sword, the pestilence, and the famine," &c. In three years from this time, this promised liberty was sent to them by the Chaldean army, and all, save a few of the meanest of the nation (perhaps the slaves,) were slaves to the king of Babylon. One would suppose, indeed, that the command of God by Isaiah would have been obeyed, or that they would have heeded the last admonition by Jeremiah, and have liberated their slaves. But no, seventy years of the most rigorous slavery in Babylon failed to cure them of their love for slavery. No sooner was the nation emancipated and permitted to enjoy freedom in their own land, than the aristocrats began again their traffic in human flesh. "Then I consulted with myself, and I rebuked the nobles and the rulers, and said unto them, ye exact usury, every one from his brother. And I set a great assembly against them, and I said unto them, we after our ability have redeemed our brethren the Jews, which were sold to the heathen, and will you even sell your brethren? Or shall they be sold unto us? Then they

held their peace and found nothing to answer. Also I said, it is not good that ye do: ought ye not to walk in the fear of our God, because of the reproach of the heathen our enemies?" Neh. v. 7, 8, 9. A scandal to Judaism. *Reader, understand.*

The advocacy of anti-slavery sentiments by the prophets, had some effect upon the nation; and their experience in Babylon perhaps more. In the time of Nehemiah the great reformer, the slaveocracy were a minority; the mass of the nation were anti-slavery. The nobility and the rulers were the only advocates in the nation. But fortunately, the reformer of the nation was a thorough-going abolitionist. He roused up the indignation of a great assembly against the few slaveholders. He cared not for their noble blood or their official standing. He put them to shame before all their people. We, said he, have done all we could to redeem our brethren from slavery, and you are "selling them and causing them to be sold unto us." You are not walking in the fear of our God. You are giving the heathen, our enemies, an occasion to reproach us and our religion. Condemned and conscience-smitten, they "held their peace and found nothing to answer."

I have now abbreviated into a synopsis my review and defense of the Old Testament, in this, and two preceding articles; and shall say, with kindly feeling, that the man who will charge the Old Testament with being the *patron* of slavery, does so ignorantly or wickedly. And now I will say, what I did not then say, viz: the man who will appeal to this book in defence of slavery, to justify any system of slavery, does so ignorantly or wickedly.

RECAPITULATION.

1st. The law of Moses allowed the Jews to have servants.

2d. It fixed the time of servitude at six years, and forty-nine years.

3d. The law did not classify servants as property, but as inhabitants of the land.

4th. Every species of property, lost or strayed from its owner, was by the law to be returned, but the fugitive servant was not to be returned.

5th. So long as the Jews regulated their domestic servitude according to the law, it is not called "yoke."

6th. In the time of Isaiah, the Jews had *metamorphosed* their system of servitude into a system of absolute slavery; then God called it a "yoke," and commanded them to break it immediately, and "let the oppressed go free."

7th. In the days of Jeremiah they did let their Hebrew slaves "go free."

8th. God said, "Ye had now done right."

9th. Afterwards they repented for having done right, and pursued their slaves and brought them back into servitude; then God pronounced upon them the heaviest judgment that befel the nation, until its final catastrophe for the offence.

10th. After the nation returned from seventy years slavery to their own land and the enjoyment of freedom, the "nobles" and "rulers" of the nation became slaveholders again.

11th. Nehemiah the reformer "rebuked" the "nobles" and the "rulers" for this offence, and the reproach they had brought upon the nation.

12th. He "put a great assembly against" these offenders. *In modern parlance, an indignation meeting.*

Finally. Happy that reformer, who, like Nehemiah, will take sides with God against the oppressor!

A reformation with slavery, the pointing of the "finger" and speaking "vanity" in its "midst"!!! What think you brethren? Is this the reformation God has "chosen"? Did you not begin reformation in *anti-slavery*? and will you now make reformation perfect in *pro-slavery*? Shall

minor evils be corrected or repudiated, and this "maximum of all evils" remain as before? Brethren will you be *dumb*, or, will you *speak*? *Speak* in a way to be heard. If your voice will not obtain freedom for the oppressed, it may do something towards removing the "reproach" of our enemies. God will hold you responsible for what you can do.

JONAS HARTZELL.

The Evils of Intemperance.

"Who hath woe? Who hath sorrow? Who hath contentions? Who hath babbling? Who hath wounds without cause? Who hath redness of eyes? They that tarry long at the wine; they that go to seek mixed wine."—PROVERBS XXIII. 29, 30.

Man, by sin, has departed from God, and is become a guilty, polluted, and helpless creature. Nothing can effectually relieve his misery, but "the gospel of the grace of God." As guilty, that gospel reveals a free justification, "through the redemption that is in Christ Jesus." As polluted and helpless, it promises the agency of the Holy Spirit. Thus man may be restored to the enjoyment of the Divine favor, and be renewed in the Divine images.

But those oracles which reveal these great truths, are also "profitable for reproof, for correction, and for instruction in righteousness." And, as the truths supply man with motives, so the instruction in righteousness supplies him with rules. The minister of Christ must, therefore, bring forward every part in its due proportion, and in its proper place.

As far as rules for the present life are concerned, and, indeed, with reference to the life to come, it is impossible to conceive a code of morals more adapted to the present state of man than the book of Proverbs. It takes man by the hand from his youth, and would preserve, or snatch him, from those dangers and those snares from which he is not likely to escape, but by attention to such timely advice.

How exceedingly striking, for instance, on the subject of intoxication, is the warning given in my text. "Who hath woe? Who hath sorrow? Who hath contentions? Who hath babbling? Who hath wounds without cause? Who hath redness of eyes? They that tarry long at the wine; they that go to seek mixed wine."

It leads us to consider:

I. THE EVILS OF INTEMPERANCE.

II. THE REMEDIES AGAINST IT.

We have to consider—*First*, THE EVILS OF INTEMPERANCE.

Temperance, or self-control over evil passions, is declared to be a fruit of the Spirit of God; [Gal. v. 23,] and it is profitable for the present life. But intemperance is a fruit of the evil nature of man, and is injurious to his best interests in the present life, and excludes him from the happiness of the life to come. [Gal. v. 24.] Look at the evils in time which it inflicts.

1. *It leads to anger and bloodshed.*

The talk of the drunkard is foolish and wicked. The tongue, being let loose, there is no guard—"Who hath babbling?" It produces noise and clamor; and then men begin to contend and quarrel. "Strong drink is raailing." The poetic fiction, that the god of wine was brought forth in flames and thunder, is but too descriptive of the effects of intoxicating drinks. For this reason, the ancients represented him as sitting upon a tiger, to show how fierce and outrageous the drunkard becomes. Drunkenness and blows are companions; therefore, "not to be given to wine, and to be no striker," are united in the directions given respecting the conduct of a bishop. [Titus i. 7.] Drunken men will contend and fight, and violently use their hands, even when their feet have forgotten their office. Hence, how often are wounds and bloodshed the effects of intemperance. "Who hath wounds without cause? They that tarry long

at the wine." How frequently, indeed, is it the cause of murder. It was when Alexander was over-heated with drink, he ran Clytus through with his spear—the very friend who had saved his life. It was when Herod was warmed with wine, he consented to the death of John the Baptist. And history, both sacred and profane, would furnish too many instances of men who have died themselves in the midst of their intemperance. Elah, King of Israel, was murdered, while drinking in the house of Arza, his steward. Belshazzar and his lords were slain while drinking themselves drunk. Those given to drink have little cause to comfort themselves, under the popular proverb, that in that state men seldom take harm. The saying is not true. The worst of evils, the greatest of harm, befall these unhappy persons. "Who hath woe? Who hath wounds without cause? They that tarry long at the wine."

2. *It destroys health and strength.*

One part only of the human frame is mentioned in my text: "Who hath redness of eyes?" But this symptom is descriptive of the effect on the whole system. It appears in the countenance. The face carries the ensigns of intemperance, and the inflamed eyes testify the service in which the man has been engaged. The gross fumes which fly up to the head, are generally productive of aches and pains. The brain being overburdened with vapors, those vapors fall, like heavy catarrhs, on the lungs and other parts of the body. The trembling hand will confess the guilt. The over-strung nerves, at last, will cease to do their office; and the feet are rendered almost useless. Hence the striking figure, used by the psalmist, of men in a storm: "They reel to and fro, and stagger like a drunken man." The natural heat and moisture of the whole frame are deranged; the juices are corrupted; the blood is de-

praved; the troops of diseases invade the man. It is as dangerous to the body as the venomous bite of a serpent. So just is the image as it respects the animal frame: "It stingeth like an adder."

3. *It provokes to wicked company and evil deeds.*

Hence the prodigal is said to have "wasted his substance with riotous living." Liquor inflames to immoral conduct. "Whoredom and wine, and new wine," saith the prophet, "take away the heart." [Hosea iv. 11.] "The time past of our life may suffice us," says the apostle, "to have wrought the will of the Gentiles, when we walked in lasciviousness, lusts, excess of wine." [1 Pet. iv. 3.] Thus, too, property is destroyed. A drunkard is one of the worst of spendthrifts. "He that loveth pleasure shall be a poor man. He that loveth wine and oil shall not be rich." [Prov. xxi. 17.] Intemperance is a costly vice. Oh, how many wives might be clothed, and how many children fed, with the property that is thus cruelly devoted to sin! When it becomes a habit, it necessitates men to neglect their business, and disregard their worldly advantages. Thus, families have been ruined. So true it is, that it brings a man to a morsel of bread.

4. *It corrupts the faculties of the mind.*

It is not only said, "Thine heart shall utter strange things;" but, after experience of its miserable results, "I will seek it yet again." Can a greater delusion be imagined? False notions are imbibed with strong drink, and the most foolish imaginations are entertained. The understanding is stifled—the judgment is weakened—the memory is impaired, and reason is dethroned. They cannot act like beings endued with such power. "Wine is a mocker, strong drink is raging; and

whosoever is deceived thereby is not wise." [Prov. xx. 1.] Drunkenness is a voluntary madness; all love of goodness is banished; irreligion and profaneness, hardness of heart and domestic cruelty ensue. "The harp and the viol, the tabret and the pipe, and wine, are in their feasts; but they regard not the work of the Lord, neither consider the operation of his hands." [Isa. v. 12.] The faculties of the mind are thus corrupted, and the soul of man is injured. It is a complicated crime; and it drives men to destruction and perdition. The drunkard "cannot inherit the kingdom of God." The improbability of escaping its consequences is so great, as to be compared to a man "lying down in the midst of the sea, or upon the top of a mast." The infatuation is so great, that common corrections will not reform the unhappy victim, but he perseveres till there is no remedy. "They have stricken me, and I was not sick; they have beaten me, and I felt it not. When shall I awake? *I will seek it yet again.*"

Beloved brethren, such are some of the evils of intemperance. Are we, then, the friends of humanity? Are we the abettors of morals? Are we the disciples of Christ; and shall we not mourn over the prevalence of such an evil? Where is the city, where is the town, where is the village, in which intemperance has not its numerous votaries? The imaginary god of wine is, alas, a real evil spirit, which has many worshippers; the name, character, property, family, body and soul, are sacrificed to it. But may we indulge no hope? Are there no remedies? We believe there are. Then let me call your attention to—

II. THE REMEDIES AGAINST IT.

Though a wise and Christian legislature would never enact pains and penalties with reference to opinions which affect not the state of civil society; yet, whatever is manifestly in-

jurious to that society, surely comes within the cognizance of human laws. Therefore, among other remedies,

1. *The laws of the country should be applied.*

Undoubtedly, intemperance is injurious to the public weal. If more than a moiety of the unhappy inmates in lunatic asylums—if two-thirds of our criminals in gaols—if a very considerable number of those persons who are received into our poor-houses—if the enormous expense therein ensuing to our country—if the damages to the peace of society—if all these may be attributed to this monster evil, where is the wisdom of a legislature that would not employ its power against it? Even the Athenians inflicted punishment on the drunkard: such are merciful laws, and it is cruelty not to enforce them; whether against the keeper of the house, the accomplice for the sake of gain, or the culprit.

Among other remedies we might employ—

2. *The publication of medical opinions.*

How great the injury as to the body! It is not for me, from this place, to enter into statistics as to the loss of bread, by grain distilled; and wholesome food, made to sustain us, turned into nefarious poison to destroy us. [Poison is the meaning of the word Intoxication.] Nor is it my province to enter minutely into the nature of alcoholic beverage; but merely to state, that more than fifteen hundred of our eminent medical professors have declared that alcohol, in the form of distilled spirits, in the long run, is pernicious to men in health, and we can now bring before the public very numerous proofs, that the greatest extremes of heat and cold, and the severest degree of labor and toil, can be borne, much more to the comfort of the parties by abstaining, than by indulging in such beverages. Then, are

we dealing faithfully with our fellow-men, if we conceal these facts; and if we do not attempt, by an appeal to reason, conscience, self-love, and scripture, to excite an alarm and rouse, as to consequence, the passion of fear? They are sustaining injury as to Time; they are exposing themselves to misery as to Eternity.

With respect to remedies, however, there is yet one, and that the most powerful and most enduring—the remedy of

3. *The Gospel of the grace of God.*

We do, indeed, decidedly assert the necessity of other means, in order to bring them under the sound of that gospel; and that their minds may be capable of listening to its truths. But we solemnly deny the charge, that we are substituting temperance for religion. On the contrary, we are exceedingly anxious to make them acquainted with Divine truth; assured, that, if they are led to believe on the Lord Jesus as their righteousness and strength, neither the sin of intemperance, nor any other sin, shall have dominion over them. [Rom. vii. 14.] If we utter the terrors of the law, it is only that those distant peals of thunder may warn them of an approaching storm, that they may seek a place of refuge before it bursts over their heads. But it is our delight to assure them, that "God so loved the world as to give His only begotten Son, that whosoever believeth in Him, might not perish, but have everlasting life,"—[John iii. 16,] that "Jesus Christ came into the world to save sinners,"—[1 Tim. i. 15,] that "He casts out none who come to Him,"—[John vi. 37,] that Heaven is open to their prayers,—[Heb. iv. 16,] and that our Heavenly Father giveth the Holy Spirit to them that ask him." [Luke xi. 13.] We urge them to listen to these glad tidings, as productive of the greatest happiness on earth, and as leading to eternal joys in Heaven.

In the use of these means, we do not labor in vain. If Polemo, a pagan and a profligate, coming into the school of a philosopher while lecturing on intemperance, was so struck as to be reclaimed, and become a philosopher himself; may *we* not hope for still greater results who can appeal to fear, to reason, to conscience, and to the benefits in time, as well as the hopes of eternity—even to the great subject of peace with God through Jesus Christ? That they may yet partake of some of the fruits of Paradise; have many a rugged path in this wilderness smoothed; be useful members of civil society, and cheerful probationers for the world to come.

We thank God that, in very many cases, these happy results have followed the exertions of Temperance Societies. Then aid us, dear brethren; aid us by your contributions, your influence, your example, your prayers; and let us rejoice together in our endeavors to check a habit "consuming in its progress all that is lovely and hopeful in youth, honorable and useful in manhood, and venerable and exemplary in old age;" and in the hope of introducing, by the Divine blessing, an order of things the very reverse of my text; and of preparing men to listen to the gospel, if peradventure they may come to the knowledge of that "grace of God which bringeth salvation, and teacheth us that denying ungodliness and worldly lusts, we should live soberly, righteously, and godly in this present world; looking for that blessed hope and the glorious appearing of the great God, even our Saviour Jesus Christ; who gave himself for us, that He might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works."—[Titus ii, 11-14.]—[*Prohibitionist*.

He that justifieth the wicked, is an abomination to the Lord.

For the North-Western Christian Magazine.

Letters to Alexander Campbell.—No. 3.

"Truth crushed to earth will rise again!
The eternal years of God are her's;
But error, wounded, writhes in pain,
And dies amid her worshippers."

MY BROTHER: Is it so, that Bethany College, the child of hope and many prayers, the ideal of your whole life, that was to meet the entire want of a progressive age, has fallen so low? "Tell it not in Gath! Publish it not in the streets of Askelon, lest the daughters of the Philistines rejoice—lest the daughters of the uncircumcised triumph"! Has Bethany College bound itself to the *dead Past*, instead of the living Present? If so, by a *law* as immutable as the throne of the universe, *itself* must die! Bound itself to an institution, "the relic of a barbarous age," as you yourself once called it, in an address delivered in Kentucky some eighteen years since! Slavery and duelling, you said, were both relics of a barbarous age, which a higher civilization would destroy.

By the way, who have you at Bethany, that dares write such things as appear in Brother Boggs' last paper, drawing a parallel between Roman Catholicism and slavery. It is well said, the Catholic priests hate free schools as badly as slaveholders do. Don't you mind how Bishop Purcell "watered his couch with his tears," as he stated in a letter to the Pope shortly after your debate with him, when he thought of the naughty free schools of Cincinnati? Error has everywhere one common language, the language of the demons, "Let us alone." "He that doeth evil hateth the light, neither cometh to the light lest his deeds should be reproved." Innocence, too, has its own native language—"Search me, and know my heart; try me and know my thoughts, and see if there be any wicked way in me." "He that doeth truth cometh to the light, that his deeds may be made manifest that they are

wrought in God." But why does error thus dread the light? Because the light that *reveals*, also *destroys* it! The invisible animalculæ in the drop of water, when revealed by the microscope as monsters, are also revealed as writhing in agony under the influence of the burning light, and soon they die! And thus will it be with slavery, if we can only drag it forth to the light and get it directly under the focal point of the mirror of truth, revealing all its horrid shapes and infernal atrocities—it must die!!!

But I do not wish to anticipate myself, as I purpose, *Deo volente*, to take up your positions and arguments, seriatim, and I shall handle them with no silken glove. And as I am making "the last first," so I will make "the first last." But "Have patience with me, and I will pay thee all."

But these Bethany agitators were very young men. That is a very serious charge, but I recollect the same charge was once made in the British Parliament against Sir William Pitt, (afterwards Earl of Chatham,) to which he thus replied: "The atrocious crime of being a young man, I shall neither attempt to palliate nor deny; but content myself with hoping that I shall be of that number whose follies cease with their youth, and not of that number who are ignorant in spite of experience. Whether youth can be imputed to a man as a *reproach*, I will not assume the province of determining." You remember the beautiful words of the Book of Wisdom, "Honorable age is not that which standeth in length of days, nor that is measured by the number of years, but wisdom is the gray hair to man, and an unspotted life is old age."

You were, yourself, a very young man, when you commenced your warfare against "time-honored usages, and hoary error." But one of them is a foreigner!! How great the sin is, of having been born in some other land

Error has every where one common language

Let me alone

than this, I will not undertake to say, but presume it should be placed in the category of "mortal sins," rather than of "venial weaknesses," yet the propriety of that utterance from *you* might, *perhaps*, be questioned. "A fellow-feeling makes us wondrous kind," says the proverb, though it seems not literally true in your case. By the way, I heard the same thing said of yourself, thirty years ago, but the weight of the argument I never could appreciate. I know, however, that it has antiquity in its favor. "These men being *Jews*, do exceedingly trouble our city, and teach customs which are not lawful for us to receive, neither to observe, being Romans." This argument was conclusive, in the "city of Philip," for, "the multitude rose up together against them; and the magistrates rent off their clothes and commanded to beat them. And when they had laid many stripes on them, they cast them into prison, charging the jailor to keep them safely." But of this again.

Yours fraternally,

M. S. CLAPP.

For the North-Western Christian Magazine.

Letters to Alexander Campbell.—No. 4.

"Homo sum humani nil, a me, alienum fructo."
TERENCE.

MY WHILOM FRIEND AND BROTHER: The sentiment of Terence, if it does not find a response at Bethany, did find a response, a most enthusiastic one, in the hearts of many thousands of the assembled nobility and gentry of Rome, and of ambassadors and dignitaries from all the nations of the then known world. And, all humble as I am, unknown to fame, would presume to echo the words, "I am a man, and I consider nothing foreign to me, that concerns mankind." Or, if the reader prefer John Quincy Adams' translation of the sentence, "I am a man, and whatever concerns mankind concerns me." It was this view of the matter

that prompted Daniel O'Connell, when asked for his autograph by an agent of the Emperor of Russia, to say "No! Humble as my name is, it shall never be written by me as a compliment to a man that has played the part of a tyrant on the earth!" I suppose it was the same view that moved the Swedish Nightingale, when officially invited, with the promise of a great reward, to go and sing at the Court of St. Petersburg, to reply, with a look of unutterable indignation, "Poland!" I dare say the Autocrat thought she was *meddling* with that which was none of her business, as Abolitionists have often been told; but in this behalf, "I acknowledge my transgression, and my sin is ever before me." And I may as well say here, that I have a fixed purpose of heart to make it my business to rebuke oppression wherever it exists, yea, wherever there is fraud, or injustice, or any form of moral evil, to make war upon *that*, is my business, and shall be, while I live.

The great subject of the duty of philanthropists to engage actively in the strife with all error, is so strikingly set forth in an oration that lies before me, that I shall take the liberty to copy the language of the author. 'Tis an oration delivered by James R. Spalding, Esq., at the semi-centennial anniversary of the University of Vermont; and contains great thoughts and living principles enough to explode all the tyrannies beneath the broad heavens, if only their explosive power could be made available for that purpose. Hear him:

"But when, as a believer in reason and conscience, I say that this thrall upon the highest penalties of man must have an end, I am reminded of man's depraved nature, his passions, his infirmities, his innate disposition to sin, his blindness to the truth, and his exceeding aptness to mistake error for the truth. I am admonished that freedom of inquiry begets *agitation*, and

agitation possibly disorder, and disorder possibly anarchy. I admit it all, in humiliation and deepest sorrow, as one of the race, I admit it. But is this a reason for repression? Because man is prone to evil, should he therefore be given up to the mastery of evil? Because he has low passions and appetites that urge him into sin, are therefore his higher capacities to be kept darkened and powerless? If man was made by Satan, if he was made for Satan, if he is Satan's—Satan's now and Satan's forever—the plea is good; but if man was created by God, if God gave him a reason to be enlightened, a will to be regulated, a conscience to be followed, and a soul to be saved, the plea is bad—worse than a fallacy, an abomination. Man is fallen; it is a mighty fact, but there is a fact far mightier than that, in the truth that he is even yet able to serve God, and bound to serve God, and entitled to those faculties which God gave him to employ in that service. It is well to remember that man is, by nature, inclined to error; but it is yet better to remember that he can learn to aspire to the Truth, to gradually recognize the Truth, and to put himself finally on Truth's side, and even give up for her his very life. This is man's business here in this world; and whosoever or whatsoever hinders that business is not of God, but of the evil one.

True, indeed, it is, that the way out of the depths of error is oft times devious, doubtful, and even dangerous. It has lures, and snares, and bars, and pitfalls, and mistakes are incurred there, trials suffered, passions excited, and sins committed, which those who rest behind in brutish unconcern or slavish unbelief know nothing of. He who has himself found the truth, may look back and see nothing but confusion—leaders of all sorts, good and bad, false and true, enlightened and ignorant, crying the way, Lo, here! and Lo, there! the multitude swaying hither-

ward and thitherward, as judgment, or fancy, or affection, or passion, or even phrenzy may prompt, and his heart may sink within him. But let him remember that, if he gives up faith in the endeavor, and in despair folds his arms, if he does not go to the aid of his struggling, though erring brother, and whether welcome or unwelcome, bear testimony to him of what he knows, he is disloyal to the truth, and verily guilty before God. He may call himself a meek man, an humble man, a peaceful man, an order-loving man, but with all his meekness he has the presumption of him that disclaimed being his brother's keeper; with all his humility, he is even more vain glorious than the Pharisee, who thanked heaven he was not as other men are, for he practically believes that he is not only what other men are not, but he is what they will not and cannot be; with all his peacefulness he is for perpetuating strife, and with all his love of order he will do nothing towards bringing disorder to an end. Man must struggle, and palsied be the tongue that would bid him rest and strive no more. There is no rest to man but in the truth. To reach it, man must, indeed, pass through trial and suffering, through hard effort, and bitter experience, for such is God's providence and discipline; but yet he *must* reach it, he must see it, he must serve it. 'Tis his duty; 'tis his destiny."

But in conclusion of this branch of my labors, I pause and ask, is it possible that I have performed such a work of supererogation as to write four epistles to prove to you the *right* or the *duty* of agitation? You who have well nigh, by a whole life spent in conflict, earned to yourself, as O'Connell did, the title of "Agitator"! You who came to this land, and as a "foreigner" began agitation; and when you had well become an American citizen, went back to the old world as a foreigner, there to agitate!! Now for all these

Man is not made by Satan

labors to agitate society, to reform existing abuses, to reclaim the erring, to enlighten the ignorant, to present pure and primal truth to a sin-sick world, to unseal the Book of Life to the benighted vision of the sons of men; that you have done these things perseveringly, against a tide of obloquy, bitter and malignant, from the sickly sentimentalism and stupid conservatism of a modern corrupted Christianity—for these things I praise you! But when you say here is a subject too sacred or too *delicate* to be *examined*, you condemn yourself and contradict your whole life, which has been one continued agitation of subjects the most *delicate* and sacred!

But the attempt to arrest the discussion of a subject that is now rocking this nation from centre to circumference, as with the throes of an earthquake—a subject involving the well-being of untold millions, socially, intellectually, morally, and religiously, for all coming generations, yea, for time and for eternity—the attempt to interdict such a subject as this, is as vain and as childish as to attempt by the pressure of the foot to stay Niagara's rushing tide, or with the tiny hand to close the eyelids of the morning when the sun arises in the chambers of the orient.

Adieu for the present. In my next, I will take up the Fugitive Slave Law.

Yours, for truth and investigation,

M. S. CLAPP.

Church Music.

It is probable that music, since the world begun, has been employed to express religious feeling. It has great power to excite that feeling. It may be questioned whether hymns and music do not divide power with preaching. If the sources of popular religious doctrinal knowledge could be examined, it is suspected that the hymn and psalm would be found to be the real sermon,

and singing the most effectual preaching.

It is very certain that strong religious feelings incline men to the use of singing, and the apostle prescribes psalms, hymns, and spiritual songs as a means both of gaining and expressing religious feeling.

Religious reformations seem to have always developed singing. Under Luther's administration, and Calvin's government, singing became so general and characteristic, that "psalmsinging" and "heretic" were synonymous terms. The great reformation under the Wesleys was marked by the outburst of religious music. In the revivals of New England, not far from the same period, there was as marked a revival in singing as in religion. Indeed, so full were the young converts of song, that they went to and returned from church with the voice of psalms and hymns, and President Edwards devotes a special chapter, in his account of the religious history of that period, to a justification of this practice, against those who unduly censured it.

Whenever revivals of religion visit communities, their presence is witnessed by new zeal in singing. And, it is to be noticed, also, that not only is the spirit of singing revived, but as with a common instinct, all exhibitory music is dropped as dead or sapless, and the heart feels after hymns of deep emotion, and after tunes which are born of the heart, and not of the head. Revival melodies are but another name for tunes that express strong feeling. It is quite remarkable how a congregation, in times of spiritual coldness and musical propriety, will tolerate only classical music, or those tunes which the reigning musical pedants of the day favor. The choir sings as the clocks strike, with mechanical accuracy, and with the warmth and enthusiasm of a clock. But as soon as a congregation is really brought together under the power of a common earnest religious

feeling, away go the cold and formal tunes, and wild airs, plaintive melodies, or passionate and imploring tunes, take their place, without regret or a thought of musical dignity and propriety.

But though music holds so high a place of power, and is susceptible of such beneficent effects, it is doubtful whether it is not the most troublesome thing in the whole administration of public worship. It would seem as if the history of music were but the history of continual *expedients*. Churches are undergoing perpetual musical revolutions. There do not seem to be any *principles* which are known and recognized; and which underlie musical administrations in our churches, and give them unity and efficiency. The Roman and the Episcopal services incorporate music upon a definite principle, with distinct aims. The skill and efficiency of musical execution may vary; but that never affects the basis upon which music stands.

But with our other churches there does not seem to be any musical stability whatever. There is hardly any where a deep and controlling feeling that music is a *religious* act, or it is but a religious embellishment at the best. Churches that have choirs wish they had none. They that have none wish they had a choir, until they get it. A large choir falls into confusion very easily. It is too unwieldly to be kept up without great labor, and time, and expense; and thus it is an open magazine, subject to explosion at any moment. If the clumsiness of a large choir is got rid of by substituting a quartette, the church usually rids itself of discord and religious feeling at the same time. The quartette are professional. Skill is the criterion.

Music exhibits itself; but it never exhibits religious truth. Four singers in the gallery forbid anybody to sing in the pew. One might as well talk in sermon-time as to sing in singing-time, when a quartette is performing. I do

not say that four persons *could* not be deeply religious, and sing so as to edify the christian congregation. But I do say, that four persons that are musically gifted to a degree that fits them to perform the singing, are not easily found, and when found, are seldom found with a religious heart. Experience shows that trained singers, secular and religiously indifferent, constitute the greatest number of quartette choirs.

As music grows less robust, and more and more cold as it becomes more and more "classical," a revolution takes place. It is determined to have congregational singing. It is not asked whether there is any congregational feeling, or whether the church is only a caravansery of one hundred and fifty separate pews, with separate families, in separate circles of life, anxiously keeping themselves clear of improper social connection with each other. It is not asked whether there is any *common* religious feeling that demands a common channel of expression. It is not considered whether or not the church has been trained to feel, act, or work *together*, or whether the members hang like icicles upon the eves, united only by being frozen together.

Congregational singing *must either spring from a common life in the church, or it must lead to it*, or else it will not long live at all.

But, in multitudes of cases, the novelty takes. A leader is appointed. Good tunes are to be sung. Slow tunes are supposed to be very pious. Very slow and very solemn tunes are used. For a few Sundays all goes well. But first the young people are dissatisfied. It is very dull and most unmusical to them. But it is the voices of the young that always must give power to congregational singing. As they fall off, the sound grows thin and meagre. A wet day, or the leader sick, leaves the decorous congregation to a mortifying experience of ludicrous failure. In a year, at most, the experiment ends. It was

begun without knowledge, and ended as it begun. It was a caprice, an expedient, a reaction of disgust from choir singing.

A new choir is inaugurated, a new leader, a new dispensation of ambitious display, of musical sensitiveness, of quarreling and disgust, of revolution and quartette, until at length, in some congregations, all that any one hopes or dreams of, is, singing that shall *not* damage all the rest of worship. In other churches, having lost every vestige of sanctity, music is regarded outside as one of those forms of moral amusement in which men may indulge without sin, in the church and on the Sabbath; and they plunge their hands into their pockets and pay for professional singing. Then King David finds himself in the hands of the Philistines. The unwashed lips that all the week sang the disgusting words of glorious music in operas, now sing the rapture of the old Hebrew bard, or the passion of the suffering Redeemer, with all the inspiration of vanity and brandy. When the exquisite mockery is done, and the opera-glasses are all closed, the audience close their eyes too, and the sermon proceeds. Thus music, apostatizing from piety, is no longer a heavenly bird, but a peacock, that struts and flares her gaudy plumes for admiration!

The loss of positive good is not the whole mischief of this state of things. This false singing desecrates whatever it touches. The hymns which are used are killed. They become suggestive of drawling discords, or of pedantic accuracy and dullness, or of ostentatious trill and shake, or of quarrels and troubles. The divine flower goes out of them, and they lie sapless and dry. And thus music, that should nurse hymns upon its bosom, like a cruel step-mother abuses them and thrusts them away. Hundreds of hymns have been served worse than Herod served the Innocents—for he killed them outright, but a hymn cursed by musical

associations cannot die, but creeps aside like a crippled bird, to hide its wounds in a songless covert, until time, healing them, gives them wings and song again!

Meanwhile, only those who are unblest with musical taste are happy. The most gifted are the greatest sufferers. The pastor sees constantly recurring quarrels in the congregation. One by one good men attempt to do something, but being caught in a passionate musical eddy, and whirled about for a time, disgusted and irritated, they get upon the shore, with a solemn vow never to meddle with music again.

So deeply are some good men impressed with the mischief of music, that not a few, and those who aforesaid have been leaders in musical matters, seriously ponder whether religion would not gain by the utter exclusion of music from the Church!

Are trouble and music twin brothers? Is there no way of edification through music, or must we regard and endure it as a necessary evil?—*Independent*.

Elder Franklin's Northern View.

REPUBLICAN, Darke Co., Ohio,
June 22nd, 1856.

BRO. BOGGS: Brother Franklin's article that he calls the "safe ground," reminds me of the great star that fell from heaven, "burning as it were a lamp, and it fell upon a third part of the rivers, and upon the fountains of waters; and the name of the star is called Wormwood; and the third part of the waters became wormwood, and many men died of the waters, because they were made bitter." — — —

I hold in my hands what I call Bro. Franklin's Northern Letter, from the fact that it differs so far from his "safe ground," that I consider it a Northern article.

In the letter addressed to myself, he (Bro. Franklin) says: "I am decidedly opposed to slavery in all its features,

and hope in God that the agitation on that subject may extend till the last slave shall be free." As he was publishing a paper at that time, he says: "It is not the business of my paper to discuss the subject of slavery; yet as an American citizen I am ready to avow my views on that subject, in any of those publications devoted to that subject, or in a public speech, at any time and place where the people are met for that purpose; some prudence is demanded on our part."

How different from the "safe ground" article! God says through the prophet Isaiah: "Is not this the fast that I have chosen, to loose the bonds of wickedness, to undo the heavy burdens, to let the oppressed go free, and that ye break every *yoke*, to deal thy bread to the hungry; and that thou bring the poor that are cast out to thy house."

How applicable to the poor and to the slavery of the present time!

Slavery might have been abolished long ago, if the preachers had done their duty; but they love their pockets, and to please, and be honored by men.

The good book says: "If you seek to please men, you cease to be the servants of Christ."

Bro. Martin told me, that when a preacher went into a slave State to preach the slaveholders all were so good, so clever and so kind, that they could not preach against slavery. But ah! how different was it with the prophets, with Christ, and the apostles: As you would that men should do unto you, do ye even so to them, which, if carried out, would set every slave free in the church. I would ask a serious question, and I wish it to sink down into the hearts of all who read it: Can a man be a Christian and a practical slave-holder at the same time, he being well informed? Look at Elders Barkly, and Rogers, who sold their brethren, perhaps some of them Christians. Was theirs a holy act?

Christ says: "In as much as ye have done it unto one of the least of these my brethren, ye have done it unto me." An elder must be blameless; moreover, he must have a good report of them which are without, lest he fall into reproach and the snare of the devil. Does not the whole brotherhood approve of their course? Where has ever been a word of reproof, except in the Magazine? One of them was honored as a missionary to instruct the heathen, after having sold his own at home. He that is unjust in the least, is also unjust in much. When I think of these things my heart is faint, my soul sickens, the tears steal down my cheeks; when I remember that God is just, and will not look upon sin with the least allowance. I suppose the Scriptures brother F. quotes he intends to apply to American slavery. Let us see their rights. A. & C. comes to Cincinnati and steals two of brother Franklin's children, and takes them to Louisiana, and puts them on the auctioneer's block, and sells them to the highest bidder, and they are subjected to slavery throughout their time, and their children after them, laboring and toiling under the lash in the cotton field or on the sugar plantation. "You are mine," says the slave holder, "I have paid my money for you." There is as good a right as any of your slave holding brethren have to their slaves. If that was the case, brother F. might cry in earnest: "I am decidedly opposed to slavery in all its features, and hope in God that the agitation on that subject may extend till the last slave shall be free." I guess, were his own children in bondage, he would hardly apply the scriptures, as he has done to American slavery. "We are commanded to have no fellowship with the unfruitful works of darkness, but rather reprove them." Instead of reproof, a great many approve or use the devil's best weapon, say nothing. Read Jeremiah xx. 13; James v. 4.

WM. POLLY.

Extract of Minutes

*Of the Iowa State Meeting of Disciples, held at Marion,
Linn Co., Saturday June 7th, 1856.*

Inasmuch as the principles of Christian brotherhood require us to weep with them that weep, the relation being so intimate that when one member suffers, all the members suffer,

Resolved therefore: 1st, That we sympathize with our brother Pardee Butler of Kansas Territory, and fellow laborer, formerly from this State, on account of the inhuman treatment he has on two several occasions received from some citizens of said Territory.

2nd, That this meeting approve of Bro. Butler's firmness to what he conceives to be correct principle, and the Christian magnanimity with which he bore the insults offered to his person.

3d, That we deprecate the existence of an institution in the Church of Christ, which seeks to perpetuate and extend itself by outrage and violence.

I would add, the above resolutions were carried without one negative vote. Three or four of the brethren however withdrew before the resolutions were put to vote.

By giving the above a place in your Magazine, you will confer a favor on many of the brethren.

Yours, &c., WM. GRAY.

Donations for Harrison St. Church.

IOWA AHEAD!!

It affords us great pleasure to acknowledge the receipt of the following liberal donations in behalf of the colored brethren in this city, to aid them in paying for their house of worship. We hope many other brethren and congregations will "do likewise."

John B. Allen, Davenport, Iowa,.....	\$10.00
Chas. Lesslie, " "	10.00
Wm. Gray, " "	5.10
Elder J. Hartzde, " "	5.00
Elder N. A. M'Connell, for the Congregation at Marion, Linn Co., Iowa,.....	40 00

J. B.

For the North-Western Christian Magazine.

Christian Resignation.*

Behold, happy is the man whom God correcteth; therefore despise not thou the chastening of the Almighty.—Job v. 17.

O! Saviour, whose mercy severe in its kindness,
Has chastened my wandering and guided my way;
Adored be the power which illumined my blindness,
And weaned me from phantoms that smil'd to betray.

Enchanted with all that was dazzling and fair,
I followed the rainbow—I caught at the toy;
And still in displeasure thy goodness was there,
Disappointing the hope and defeating the joy.

The blossom blushed bright, but a worm was below;
The moonlight shone fair, there was blight in the beam;
And whispered the breeze, but it whispered of woe,
And bitterness flowed in the soft gliding stream.

So, cured of my folly, yet cured but in part,
I turned to the refuge thy pity displayed;
And still did this eager and credulous heart,
Weave visions of promise, that bloom'd but to fade.

I thought that the course of the pilgrim to Heaven,
Would be bright as the summer and glad as the morn;
Thou shew'dst me the path, it was dark and uneven,
All rugged with rocks and all tangled with thorn.

I dream'd of celestial reward and renown,
I grasp'd at the triumph that blesses the brave;
I asked for a palm branch, the robe and the crown,
I asked, but Thou shew'd'st me a cross and a grave.

Subdued and instructed at length to Thy will,
My hopes and my longings I fain would resign;
O! give me the heart that can wait and be still,
Nor know of a wish or a pleasure but thine.

There are mansions exempted from sin and from woe,
But they stand in a region by mortals untrod;
There are rivers of joy, but they roll not below,
There is rest, but it dwells in the presence of God.

* NOTE.—The foregoing verses were forwarded to us at the request of Sister REED, of Canfield, Ohio, by Sister RHODA DEAN. Sister REED has for more than six years been prostrate upon a bed of suffering and helplessness, her disease being the numb palsy. In all her suffering, she continues to manifest a patient acquiescence in the will of God. She is a living monument of the consolations of religion under the deepest affliction. We enjoyed the privilege of spending a day with her during our visit to the Reserve last winter, and we felt that we were in the presence of one who though suffering in time, was destined to enjoy the bliss of heaven throughout the ceaseless ages of eternity. She is the sister of our lamented brother the late Elder JOHN HENRY.

J. B.